

WHAT YESHUA / JESUS SAID ABOUT **DEATH**

Introduction

As I am now the oldest living member of both the Gibson-Dodd Family (my parents) and further given my life-long study of the Bible and its application, I thought it potentially helpful to discuss what Yeshua / Jesus teaches about death. Of course, this is not done in isolation as the past few years has been difficult in our Family – much illness – several deaths, including some totally unexpected ones. I undertake this study to encourage those in the Family that have lost close loved ones – not to proselytize or convert. I fully intend this study will be as encouraging to you as it was to me.

Death

Firstly, we all know what death is and of its immutable finality. This of course is fundamentally Biblical. In Genesis / Bereshiyt 2:7 it says, “***But of the tree of the knowledge of good and evil and blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.***” (AMPC+ Version). But initially, God said in Genesis / Bereshiyt 1:26 “***God said, Let Us [Father, Son, and Holy Spirit] make mankind in Our image, after Our likeness, and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over everything that creeps upon the earth.***” (AMPC+ Version). God originally created Aadam & Eve in His Image / Likeness (collectively, Father, Son and Holy Spirit), presumably more in the Spiritual sense than the physical, but certainly the physical image is also very possible. Given that God provided, in the Garden, the “Tree of Life”, Aadam & Eve were intended NOT to die – at least originally.

However, God also placed in the Garden of Eden (‘Gan Eden’) the “Tree of Knowledge / Discernment of Good and Evil”, which He told Aadam and Eve not to eat. This would be the initial Test of mankind’s obedience – by giving man a choice (for without choice, there is no love for the created ones). Ultimately, the enemy of God and author of deception and lies convinced the couple that God didn’t really mean He would kill them if they ate of the Tree. Unfortunately, our spiritual ancestors, Aadam & Eve, both ate of the forbidden tree in the “Garden of Eden” (‘Gan Eden’, in Hebrew) and they would therefore eventually have to physically die according to God’s consequence for disobedience, but not immediately.

Later, in Genesis / Bereshiyt 5:3, we see that Aadam, at 130 years old, had a son in “his likeness” (the likeness of a fallen man cast out from ‘Gan Eden’, often in Hebrew paraphrased as “Paradise”). Since that time, each individual born is born of Aadam (at physical birth) into sin (defined as “missing the mark” or a “known transgression against the will of God”). None of us escape that “physical birth into sin”. However, we know that we can be “reborn, spiritually”, if we heart-felt accept God’s plan of Redemption (being purchased back, at a price) into a “right relationship” with God, known as “righteousness”-our future is promised to be with Him, at least Spiritually. But nothing stops our physical death. That Garden-pronouncement from God still stands to this day. Not very encouraging is it. But there is so much more to the story...

Sheol, The place of the Dead

The Bible, in both the Original Hebrew Scriptures (TaNaKh) and the Post Yeshua Writings (commonly, but erroneously termed, the “New Testament”), we see that there is a “place of the dead”. “Sheol” meaning place of the dead / departed souls appears 65 times in the KJV English Translation of the Old Testament. Now this concept bears research to clearly understand. Let’s review some original creation narratives, relative to ourselves (mankind) to tease out some details.

Firstly, in Genesis / Bereshiyt 2:7 it says in English, “***Then the Lord God formed man from the N1dust of the ground and breathed into his nostrils the breath or spirit of life, and man became a living being.***” (AMPC+ Version). An accurate translation to be sure, but I would like to point out some of the original Hebrew words used, since the original version of this Book of Genesys / Bereshiyt was written in Ancient Hebrew:

1. The English word “formed” is the Hebrew word H3335 – YOD-TSERE-RESH or ‘*yaw-tsar*’, meaning “squeeze into shape”, which simplified describes what a sculptor does with clay, so “molded” would also be an appropriate English rendering – “molded” or possibly “sculpted”. The reason I find this word important to a discussion on death, is that in our “creation account”, God clearly did something very personal and loving – he “molded” / “sculpted” us. This demonstrates tremendous involvement on God’s part in our very creation, most logically driven by a love of what He was creating. The Garden Scene (above) clearly did not intend death for his created man. But something happened for which God had to provide consequence – sin, which God clearly said would result in death.
2. Next, from what material were we “molded” / “sculpted”. Answer = “DIRT”. The original Hebrew word is H6083 – ALEPH-PHEY-RESH or ‘*aw-far*’, meaning “dust”. Specifically, the next word used after ‘*awfar*’ (dust) as part of a phrase “of the ground” or H127 – ALEPH-DALET-MEM-HEY or ‘*ad-aw-maw*’, meaning ground. We were carefully, meticulously “molded” / “sculpted” from the very earthen-material that God had created for us to live on / in.
3. The next word of importance is the English word “breathed”, which in Hebrew is H5301 – NUN-PHEY-CHET or ‘*naw-fakh*’ meaning ::
 - a. To puff
 - b. To inflate, blow hard
 In other words, to forcefully breathe

4. So what was it that was “blown / breathed forcefully” into the molded / sculpted creation? Answer in English, “the breath of life”, in Hebrew the H5397 – NUN-SHIN-MEM-HEY or ‘nesh-ah-maw’ meaning “vital breath”. This word is followed by the Hebrew word H2416 – CHET-YOD or ‘khah e’ meaning “Life”. God gave of His own Breath to bring the molded / sculpted creation (man) to life, such that “man became a living soul”. The Hebrew word underlying the English translation as “soul” is H5315 – NUN-PHEY-SHIN or ‘neh-fesh’. Therefore, God imparted His life-giving breath into the “sculpture” of dirt / dust and the result (according to this verse) “man became a living “Neh-fesh””. What beautiful imagery! Our very life comes from God’s own breath!

Now this above progression of Original Hebrew words and their closest English meaning was done to point out the following:

- We are a Living Being. We breathe and eat and drink like other Living beings which God created. However, it clearly indicates, God personally had to kneel down to the sculpted/molded man and “forcibly breathe” some of His own life-giving breath into man – something that is not recorded for the other animals, created before man himself.
- Something of God is in us, which we associate with our Spirit, that part of us which God designed for Himself to occupy, yet He allowed us the free-will to put whatever we want into that “internal cavity” known as our spirit. In several later verses, we can easily make the case that this “breath of God” was a portion of His ‘ru-ach’ or Breath/Spirit. God designed us to contain a portion of Him – His Breath / Spirit. Christians call this the Holy Spirit and is part of the plural faceted God (Father/Creator, Son/Savior, Holy Spirit).
- All humans possess this “spirit”, but what kind of spirit exists in each human? There are only 2 possibilities Biblically:
 - The Spirit of the Creator/God, the Holy Spirit
 - Or some other spirit, most commonly these days, the spirit of the man/woman themselves – their way- their laws-their desires (despite the effect on others).

This presents a picture that will help us understand the next several verses regarding this “Sheol” or “Place of the dead”. When someone dies, regardless of the cause, **they stop breathing**. It is this “breathing” activity that is most associated with life. Now go back to Genesis 2:7...what is the ultimate source of this “breath” that we living humans have? Its source is God Himself. Also, this “breath” is associated with one’s spirit, therefore the breath / spirit returns to its origin – God Himself. Consider what modern science knows happens at death – not only does one cease breathing, but a very small amount of perceptible energy leaves their body. The Holy Imbued life-giving Breath leaves us (as does our spirit) and returns to the source that “blew forcibly” into us – God. But what becomes of our “consciousness”, our memories, our thoughts, our uncompleted desires? These mental components are what is commonly known as the “soul” of the individual. Now recall, “soul” comes from the Hebrew word ‘neh-fesh’, meaning living, breathing creature. But how do we know a person while they are alive? Answer, we come to know their thoughts (such that they share) their actions (such as we can observe) and their intentions / motives (which they share, or not). Most theologians of today refer to these as aspects of the soul, which is comprised of the person’s mind, will, and emotions. Through these 3 components of mental capacity, we know a person (such as they show us). So, do the minds thinking, the will and one’s emotions cease at

death? For that answer, we must examine some more Scripture, which I find most uplifting and comforting, in our next section.

Lazarus and the Rich Man

It is within this section of our study that I find such great comfort and encouragement in the face of the unrelenting grief of death of a loved one. The passage is Luke 16:19 – 31, which is controversial itself. Many theologians maintain it is a parable of Yeshua, which is defined as a spiritual truth using an earthly illustration. Yet, most of Yeshua's Parables are labeled as such in the Gospel accounts. Here are a few of the more well-known examples:

- The sower and the seed – Luke 8:4
- The prosperous farmer – Luke 12:16
- The barren fig tree – Luke 13:6
- The wedding feast – Luke 14:7
- The parable of the dishonest manager – Luke 16:1 -13

Other theologians maintain the passage is not a parable but an account of historical events that actually occurred, just in an “afterlife” setting. Either way, we can glean a great deal from this account presented by Yeshua. To begin, let's set some context for the passage – after teaching the parable of the dishonest manager (Luke 16:1-13), the Pharisees (who held to very strict rules of conduct for others as well as some stringent beliefs not supported by Biblical teaching) sneered at Yeshua's teaching and began taunting him with questions, which ultimately led to his teaching on “Lazarus and the Rich Man”. Let's first present the entire teaching of Luke 16:19 – 31, then we will examine passage components in detail:

Luk 16:19 *There was a certain rich man who [habitually] clothed himself in purple and fine linen and N1reveled and feasted and made merry in splendor every day.*

Luk 16:20 *And at his gate there N1was [carelessly] dropped down and left a certain N2utterly destitute man named Lazarus, [reduced to begging alms and] covered with [N3ulcerated] sores.*

Luk 16:21 *He [eagerly] desired to be satisfied with what fell from the rich man's table; moreover, the dogs even came and licked his sores.*

Luk 16:22 *And it occurred that the man [reduced to] begging died and was carried by the angels to Abraham's bosom. The rich man also died and was buried.*

Luk 16:23 *And in Hades (the realm of the dead), being in torment, he lifted up his eyes and saw Abraham far away, and Lazarus in his bosom.*

Luk 16:24 *And he cried out and said, Father Abraham, have pity and mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.*

Luk 16:25 *But Abraham said, Child, remember that you in your lifetime fully received [what is due you in] comforts and delights, and Lazarus in like manner the discomforts and distresses; but now he is comforted here and you are in anguish.*

Luk 16:26 *And besides all this, between us and you a great chasm has been fixed, in order that those who want to pass from this [place] to you may not be able, and no one may pass from there to us.*

Luk 16:27 *And [the man] said, Then, father, I beseech you to send him to my father's house--*

Luk 16:28 *For I have five brothers--so that he may give [solemn] testimony and warn them, lest they too come into this place of torment.*

Luk 16:29 *But Abraham said, They have Moses and the Prophets; let them hear and listen to them.*

Luk 16:30 *But he answered, No, father Abraham, but if someone from the dead goes to them, they will repent (N1change their minds for the better and heartily amend their ways, with abhorrence of their past sins).*

Luk 16:31 *He said to him, If they do not hear and listen to Moses and the Prophets, neither will they be persuaded and convinced and believe [even] if someone should rise from the dead.*

To begin, let's examine key features of each verse::

- In verse 16, we get a picture of the UN-NAMED rich man. Firstly, he is unnamed, which in Yeshua's day is a bit of an insult. Why was he unnamed, especially given his riches and status? Answer= because he apparently (v16) lived only to satisfy himself. There is no indication that the rich man used his wealth in the betterment of society or to help others. Instead, he "clothed himself daily (habitually) in fine linen and purple (a sign of royalty or special status that sets him above others). So, he knew he was better than those around him, but because he sought to use his blessings from God only for himself, Yeshua leaves him without a name. Further, he partied (*reveled and feasted and made merry in splendor*) every day, presumably funded by his wealth.
- Now, while the unnamed rich man partied and lavished the best physical life could offer on himself, there was a certain, utterly destitute beggar that was carelessly laid at the gate of the unnamed rich ruler, named Lazarus. Lazarus only desire, in his destitution, was to feed from the scraps that fell from the rich man's table. A depressing picture of someone whose life had clearly not favored. Further, we see that Lazarus, in addition to being destitute, was also covered in ulcerated sores that the dogs would lick. What a sad picture of brokenness, presented at the rich man's gate.
- This completes the context of the 2 men. The next verse says that Lazarus finally died. Now here is a great point of encouragement – no mention is made of a funeral or burial for Lazarus. Indeed, in Yeshua's time (as well as significantly earlier), beggars were generally not given a burial as it cost too much – who would pay? So, the standard was to simply dispose of the body to prevent the spread of any disease, especially if the victim was already diseased, as Lazarus clearly was (ulcerated sores). So, what was done with the body. It was generally taken to a large area reserved for the burning of garbage, dung and

the dead bodies of the poor. In ancient Jerusalem, this was the Valley of Hinnom, commonly called GeHenna (in the New Testament), which was a perpetually burning pile of trash, garbage, dung and dead bodies. This is the picture Yeshua painted of what has been translated in several English Bibles as “Hell” but is actually the word “GeHenna” – burning trash heap (Matthew 5:22, 5:29, 5:30, 10:28, 18:9, 22:15, 23:33, Mark 9:43, 9:45, 9:47, Luke 12:5). This is how poverty stricken individuals bodies were disposed of after their deaths. However, we know the body is not important, and the next phrase says that Lazarus was “carried by the angels to Abraham’s bosom”. If the body, now void of life-giving breath (spirit) was burned on the trash heap, what is it that was carried to the “bosom of Abraham”? From our previous examination, it was Lazarus’ soul – his mind, will, emotions, memories, intentions (we can substantiate this shortly in the upcoming verse).

- The second small sentence of Verse 22 simply says, “The rich man also died and was buried”. Again, no name, no notoriety, other than he was rich. It does say he had a burial, no doubt lavish with pomp and ceremony owing to his vast wealth, but that did not matter in the afterlife. In the very next verse, Luke 16:23, we begin to glean many afterlife teachings from Yeshua. It says that the rich man was in “Hades” – from the Greek word G86 – ‘hades’ meaning “the unseen” or place / state of the dead. The KJV translates this Greek word to “hell”, which I propose is not the most accurate translation. Let’s stick with the Greek “hades” which is a direct correlate to the Hebrew word “Sheol” – place of the dead. Let’s not overload with an English language interpretation (Hell). But let’s dig a little deeper into this “Place of the dead”.
 - Yeshua, in his narrative said::
 - Lazarus (the destitute beggar) was dead and in the “bosom of Abraham”
 - The rich man also was dead and in the place of the dead (Hades in Greek, Sheol in Hebrew – NOT Hell-at least not yet).
 - Hmmmmmm. So, there exists 2 separations with the place of the dead (Sheol or Hades)? Yes, according to Yeshua’s teaching. Now let’s examine the characteristics of each of the Sheol / Hades separations.
- The “**Abraham’s Bosom**” separation::
 - Lazarus was carried / delivered there by Angels (Messengers from God Himself).
 - Look at Verse 25b – “...but now he is comforted here, and you (rich man) are in anguish.” This “Bosom of Abraham” is a place of comfort
- The “**Torments**” separation::
 - Verse 234 – In Hades (places of the dead) the rich man knew he was in anguish (some translations say “torment”). The important first point is that the rich man **knew he was in anguish**. Therefore, his **mind, will, emotions, memories, intentions were known to him** in this one separation within the Place of the dead / Sheol / Hades. He knew where he was. This adds credence to the fact that we will have some consciousness after physical death, spoken of above.
 - BTW – we can presume that Lazarus, in the “Bosom of Abraham” separation also knew where he was. Therefore, both men’s mind-will and emotions lived on in the place of the dead.
- Now to continue with the verses. Luke 16:24 – the rich man, in the “**Torments separation**” of Hades/Sheol pleaded with Abraham. IMMEDIATE POINT – apparently Abraham heard the

pleadings of the tormented rich man, because he will shortly answer the rich man, so some inter-separation communication is possible. His pleadings were that Abraham should permit Lazarus to take a drop of water and come to the “**torments separation**” of Hades and cool the tongue of the rich man, since he was “[in anguish in this flame](#)”. Ah! The **Torments separation** has flame and whoever is there is in anguish.

- Abraham, from the “**Bosom of Abraham Separation**” within Hades/Sheol, responds to the request of the rich man by saying “[Child, remember that you in your lifetime fully received \[what is due you in\] comforts and delights, and Lazarus in like manner the discomforts and distresses; but now he is comforted here and you are in anguish.](#)”
POINT- how one lives their physical life will determine their placement in the afterlife – a theme all too common even among those that do not believe in the Bible’s teachings.
 - Abraham further answers, “[And besides all this, between us and you a great chasm has been fixed, in order that those who want to pass from this \[place\] to you may not be able, and no one may pass from there to us.](#)” There exists between the two separations of Sheol / Hades (place of the dead or departed souls- mind, will, emotions) a **great divide** that **cannot be breached**. Once relegated to a specific “separation”, that relegation is final. Physical death stops any opportunity for a change of heart / repentance.
- Now, is this a story relating only about poor men and rich men? No! Notice how the dialogue between Abraham and the rich man continues. Note that the rich man, since Abraham has given him 2 strong reasons that Lazarus cannot come and quench his burning anguish with a drop of water, changes a begins to plead for his family...
 - Luke 16:27 [And \[the man\] said, Then, father, I beseech you to send him to my father's house--](#)
 - Luk 16:28 [For I have five brothers--so that he may give \[solemn\] testimony and warn them, lest they too come into this place of torment.](#)
 - Luk 16:29 [But Abraham said, They have Moses and the Prophets; let them hear and listen to them.](#)
- At this point, the rich man’s attentions turn to his brothers, whom he does not wish to make his mistakes and end up in the “**Torments Separation of Sheol / Hades**”. But again (post death) is too late. Abraham responds, “[They have Moses and the Prophets; let them hear and listen to them.](#) And herein lies another purpose for this Teaching of Yeshua. It is not a picture of what happens in the afterlife to just rich people versus poor people, but it is about following what Moses and the Prophets taught. Now before you tell me about Christendom’s prevailing belief that we no longer need to adhere to “The Old Testament” (which is Moses and the Prophets), let me point out some more of Yeshua’s words about His ministry:
 - Matthew 5:17-18 = “Mat 5:17 [Do not think that I have come to do away with or N1undo the Law or the Prophets; I have come not to do away with or undo but to complete and fulfill them.](#)
 - Mat 5:18 [For truly I tell you, until the sky and earth pass away and perish, not one smallest letter nor one little hook \[identifying certain Hebrew letters\] will pass from the Law until all things \[it foreshadows\] are accomplished.](#) ”

- So, what did Yeshua mean by “the Law” – He meant the teachings of Moses. The New Testament (as Christians call it) was not yet written while he was still alive to teach. The only “Scriptures” they had were collectively (in Yeshua’s day) known as “The Law / Moses Teachings” and “The Prophets”. Today, the Old Testament, in Hebrew, is referred to as the **TaNaKh**, an acronym with added pronunciation vowels indicating 3 parts of the Old Testament:
 - **Torah** – the Teachings recorded by Moses as dictated by God Himself
 - **Nevi’im** – meaning the Prophets
 - **Ketuvim** – or the Sacred writings
 - Books of inspiration and reflection (like Psalms and Proverbs, lamentations, Song of Solomon)
 - Books of Hebrew History (Samuel, Kings, Chronicles)
- POINT – the Old Testament / TaNaKh has not been done away with – not yet, according to Yeshua in Matthew 5:17
- Another point to consider – in Mark chapter 12::
 - Mar 12:28 *Then one of the scribes came up and listened to them disputing with one another, and, noticing that Jesus answered them fitly and admirably, he asked Him, Which commandment is first and most important of all [N1in its nature]?*
 - Mar 12:29 *Jesus answered, The first and principal one of all commands is: Hear, O Israel, The Lord our God is one Lord;*
 - Mar 12:30 *And you shall love the Lord your God N1out of and with your whole heart and out of and with all your soul (your N2life) and out of and with all your mind (with N3your faculty of thought and your moral understanding) and out of and with all your strength. N4This is the first and principal commandment.* [this is from Deut_6:4-5]
 - Mar 12:31 *The second is like it and is this, You shall love your neighbor as yourself. There is no other commandment greater than these.* [this is from Lev_19:18]
- With the 2 greatest commandments (above) we can now do a further correlation to Old Testament teaching – the 10 Commandments in Exodus 20:
 - Yeshua’s Greatest Commandment sums up the first 5 Commandments from Exodus 20, all dealing with a man’s relationship to God the Father / Creator.
 - Yeshua’s Second Commandment sums up the second 5 Commandments from Exodus 20, all dealing with a man’s relationship to another man.
- Third Consideration – 2 Timothy 3:16-17 - *Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action).* 2Ti 3:17 *So that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work.*
- The other scripture theologians use to substantiate their theory that the New Testament replaces / does away with the old is Jeremiah 31:31 – “*Behold, the days are coming, says*

the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.”

- In the English translation above, I focus on the word “new” that precedes the word “Covenant”. I submit **this is a slight mistranslation** with phenomenally large implications. The Hebrew word used in Jeremiah 31:31 for “new” is H2319 – CHET-DALET-SHIN or ‘khaw-dash’, meaning “fresh”. The word is a derivative of yet another primitive root word H2318 – which means to “RENEW” or “REPAIR”. RENEW is the more appropriate translation over the word NEW which implies Replacement and discarding of what was prior – this is the old Greek understanding (and our modern understanding) when the word NEW and OLD are used together – NEW replaces OLD. With RENEW- the old has been restored to its original, intended usage. That is what Jeremiah 31:31 refers to – the “Renewed Covenant” (not Testament)
- POINT – God never intended for the words of Yeshua to “do away / replace” what He had already established. God intended, as did His Son Yeshua, that Yeshua would Fill those original Teachings up with practical, life-applicable meaning and examples (hence the Parables of Yeshua).
- Now, back to what Abraham told the rich man in the “Torments separation of Sheol/Hades”:
 - “They have Moses and the Prophets”, which collectively chronicle the Plan of Salvation which God has provided in His Son, the Lamb of God Sacrifice. If the rich man’s brothers will not listen to those words, even Lazarus coming back from the dead to warn them will not suffice. Moses and the Prophets are the foundations and prophetic foretelling of the great Plan of Salvation clearly delineated in the work of Yeshua and His disciples in the New Testament. The 2 parts work together as a collective and cohesive whole.

Conclusion

So, it seems from Yeshua’s account, that in death, we go to a holding place – Sheol (Hebrew) or Hades (Greek). Yes, I acknowledge that this is where the Catholic term “purgatory”, meaning, a state in which a soul (nephesh) has died in grace must expiate (make amends or reparation for) their sins. This doctrinal belief (basically, doctrine means beliefs of men) is not quite what Yeshua described. Yeshua detailed a “sheol / hades” with two very distinct divisions. The one for the rich man (which was termed torments) and the one for Lazarus (the Bosom of Abraham). In “torments” one is apparently in anguish from fire while in the Bosom of Abraham one is comforted and “rests”. Consciousness (mind, will, emotions, memory) is apparently intact for both divisions of Sheol, given the narrative. This comfortable resting state (Bosom of Abraham) is for those who adhere to Moses and the Prophets teaching until the time of the resurrection, when those dead will rise first. “Moses and the Prophets” are the foreshadow of what Yeshua / Jesus completed in the “Renewed Covenant”. In that “Renewed Covenant”, while Yeshua was hanging on the Crucifixion Cross, He told one of the Thieves crucified alongside Him, *And He answered him, Truly I tell you, today you*

shall be with Me in Paradise. ” (Luke 23:43). Therefore, we can assume that both “Bosom of Abraham” and “Paradise” describe the positive side of Sheol/Hades.

The “torments” side, also with full consciousness (mind, will, emotions, memories) is the antithesis of the “Paradise” side.

WORD STUDY NOTES

Sheol

1. H7585 – SHIN-ALEPH-VAV-LAMED
 - a. (from H7592 – SHIN-ALEPH-LAMED – ‘sha ‘el’
 - i. To inquire
 - ii. To request
 - iii. To demand
 - b. Hades (place of the dead) – as if a subterranean retreat
 - i. Synonyms – grave, hell, pit
 - c.

Eden (Gan Eden)

1. H5731 – AYIN-DALET-NUN ::
 - a. (same as H5730)
 - i. (feminine = ‘ednah)
 - ii. Delicate, Delight, **Pleasure**
 - iii. From H5727 = ‘awdan’
 1. To be soft or pleasant
 2. To live voluptuously
 - b. Masculine gender
 - c. Eden, the Region of Aadam’s original home
 - d. (Symbolism of characters used)::
 - i. AYIN
 1. Chaim-Bentorah Technique ::
 - a. Perception / Insight
 - b. Can see things 2 ways, Positive / Negative
 - c. Not to forsake the assembly of believers
 - d. Light / Enlightenment
 - e. Pay close attention to what you see in God’s Creation
 2. Jeff Benner Technique::
 - a. Eye
 - b. Watch, Know, **Shade**
 - ii. DALET
 1. **Doorway to Spiritual Knowledge**
 2. Open door to our Grief & Joy
 3. An open heart to the suffering & needs of the world

- 4. Humility
- 5. Jeff Benner Technique ::
 - a. Door
 - b. Move, Hang, **Entrance**
- iii. NUN
 - 1. Emergence
 - 2. Endurance
 - 3. **Faith & Faithfulness**
 - 4. An Abundant Life
 - 5. Jeff Benner Technique ::
 - a. Seed
 - b. Continue, **Heir, Son**

Paradise (Yeshua's words on the cross)

- 5. Luke 23:43
 - a. "And He answered him, Truly I tell you, today you shall be with Me in Paradise. "
 - i. (provide context of the verse – thieves on cross with Yeshua)
 - b. CJB translation = "Yeshua said to him, "Yes! I promise that you will be with me today in **Gan-`Eden**." {Paradise, Shade, as a "Son")
 - i. POINT –

Story (not Parable)-Rich Man & Lazarus from Yeshua

- 1. Scripture = Luke 16:19-31::